THE ANATHEMA
— ALPHABET, —

or

Syllabus of Errors condemned

by

The English Bishops since 1840

Compiled by

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With a Foreword by

Tractarian

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FOREWORD AND APPEAL.

"THERE is no value in obedience to an order with which we are in agreement." So writes one of our most helpful Bishops to six of his most loyal clergy. And how true! The history of the Oxford movement is a sad record of disobedience to the demands, wishes, and loving requests of many a revered Diocesan. Time was when his lightest wish was law, his smile a Red-letter day, his frown a *Dies Cinerum*, when to obey was better than to sacrifice, and to hearken meant promotion to better remunerated activities. With the great majority, our best, our strongest, our great silent central body it is still the case. Herein lies our hope, this is our consolation. But he would be doing poor service to our National Church who at such a crisis as this blinded his eyes to the most patent and palpable phenomena in our Catholic life of yesterday—and of to-day. For three-fourths of well-nigh two generations we have stood as it were at the parting of the ways, yet ever, so to speak, steering between the Scylla of unfettered individual licence and the Charybdis of loyal and canonical obedience.

Not there lies Truth. Charybdis calls us. The voices of sacerdotal sirens are heard, even amid the turmoil of our great industrial cities counselling canonical compromise.

It is well. The sands run out. Let us sternly and drastically move the previous question. Have we been as loyal and obedient in the past as we intend to be in the future? One feels instinctively that we have not.

Is there a man that can read the list that follows, and with his hand on his heart declare without equivocation: I have been loyal. To our shame—let us admit it with profound depression —*not one.*

Yet this is a list compiled with loving care by a Churchman of the old school and without party bias, of those things which our Rulers with undoubtedly free hands and far-sighted prudence have in their wisdom felt constrained to condemn and forbid at one time or another since the Movement that started in Oxford.

For you and for me at this time of—may we not say?—world-crisis, it has a deeper significance. The *orgy* of canonical disobedience that it discloses can only find its political parallel in Russia of to-day. We no longer seek to defend our share in it; it is a nightmare, and we are awake. We

shall scan the list in a new spirit, and see where we might have rendered obedience; and it is not too late. What weight of œcumenical authority reposes in the alms bag? Yet in many a church in the west to-day it may be found in garish colours, despite the Bishop of Exeter's triennial Visitation of 1857, when he stalwartly condemned this comparatively modern article as "clearly contrary to the law of the Church." And in the light of after-events, who shall say that the good Bishop was not justified? *Can it still be that alms-bags flaunt themselves at St. Olaves?* And what shall we say of those disloyal men who defiantly decorated their altar vases with vegetable matter against the express charge of the 103rd Catholic Bishop of London? We praise them not.

Let us not further harrow our feelings, but in some quiet corner take this catalogue, arranged for our convenience in alphabetical form, and in the full realization that the things therein contained have been definitely condemned by duly constituted authorities, let us resolve ruthlessly to purge ourselves of all connection with them, and render a canonical obedience not grudgingly in the letter, but generously in the spirit of our formularies.

TRACTARIAN.

THE
ANATHEMA ALPHABET.

Being a list of Articles, Doctrines, Ceremonies and matters of Discipline condemned by one or other of the Bishops of Ecclesia Anglicana from 1840 to 1920.

APOCRYPHA, Abbeys, Abbots, and Abbesses, Assistant-priests, Acolytes, Agnus Dei, 'Absolutions,' Ablutions,* ADORATION, AVE MARIA, Altars, stone-Altars, altar-stones, altarinos, altar-breads, altar-cross, altar-crucifixes, altar-cards, altar-cruets, altar-hangings, 'Altar-wise,' Asperges, ASSUMPTION, ANGELUS, Ashes, Alms-bags, albs, amices, angels, and asses (in cribs).

BABIES in cribs, Beards (clerical)*, Holy-waters, Brooms and brushes, Confessional-boxes, branches of palm and box, Native Bishops, Boy-Bishops, and boy-servers, hand-bells, Angelus-bells, bending down, bowing,* brawling and breast-beating, Bambinos, breviaries, Blessings, beads, boats and boat-bearers, banners, burses, bugias, baldachinos, *Benedictus*, Brotherhoods, Anglican Benedictines and Lay BAPTISM, Benediction,

COUNCIL, The vii. Ecumenical (Nicæa ii); COMMUNION (in one kind), fasting Communion, Chalices (mixed), Confirmation of children, Confraternities (*e.g.* C.B.S.) cribs, capsulae, CHRISM, chrismations, and chrismatories, cantors, cantors in copes, convents, credences, caps, copes and cushions, carpets, decent carpets, canopies, scarlet cassocks, CONFESSION,* auricular confession, private confession, childrens' confessions, compulsory and obligatory confession, confession before communion, 'confession' before mass, confessionals and confessional screens, 'Damnatory clauses,' cowls, Cowley Fathers, CORPUS CHRISTI, Corpus Christi processions; coifs, Sign of the CROSS, Sign of the Cross with Holy Water, ciborium, crosses, gilt crosses,* pectoral crosses, crucifixes, processional crosses, and crucifixes, candle-stocks, branch candlesticks, candles lighted and unlighted, processional candles, 'triple candles,' Paschal candles, candle-stands, votive candle-stands and candles, candelabra, candle-dipping, Christmass, Christmas carols, catafalques, CULTUS of the SACRED HEART, OUR LADY and SAINT JOSEPH, cultus of King Charles the first, minor cults, Celibacy, CONCOMITANCE, Coronation of Our Lady, Chair of Peter, Compline, crotaluses. Catechism, Comprecation, Choral Services,* Casuistry, cricket and CATHOLICISM.

DONKEYS in cribs, Dalmatics, deaconesses, 'deacon and sub-deacon,' dramatic performances, DEIPARA, Dogmatism, dogmas, DIVINE PRAISES, and 'Duties,' Discipline, 'Disciplines,' Devotion, 'Devotions,' and 'Deposition.'

'EVEN-SONG,' choral solemn and festal, Extra-liturgical services, blessed Easter Eggs, exorcism, ECUMENICITY, early Eucharists, ETERNAL PUNISHMENT, external punishments, Eastward position, Elevation of the Host,* Chalice and hands, Easter sepulchres, 'Exultet,' Enclosure, special Epistles, Encyclicals and English Church Union.

FLOWERS,* artificial Flowers, Fervours, Frankincense, Holy Fire, Festivals, Prayer Book Festivals, Roman Festivals, Disloyal Festivals, Frontals, Super-frontals, Ferraiolos, Roman Fasts, Farcing, Friars and Friaries.

GABBLING, Genuflecting and genuflections, guilds, "gossips,' graduals, gates, special gospels, girls (in veils), gongs, girdles, glosses, garlands, grilles, grottoes, and Gregorians.

HELL, Half-communion, Holydays, HOLY FACE, Hymns, Hymn-books, Roman hymns and Roman hymn-books, houselling cloths, hebdomedarii, HAIL MARY, Hail Holy Queen, Hail Queen of Heaven, Hail Holy Joseph, Heart of Mary, the Three Hours, the Forty

Hours, the seven canonical Hours, Hyperdulia, hangings and hand-washing.

I. H.S., Introits, intentions, indiscretions, intinction, 'Intingings,' invitatories, indulgences, papal indulgences, indulgenced prayers and altars, Episcopal indulgence.* INTERCESSIONS of the Saints, fumigatory use of incense, ceremonial use of incense,* the five grains of incense, Invention of the Holy Cross, INVOCATION OF OUR LADY, Italianism, Italian Mission, Italian vestments,* Invention of the HOLY CHILD and Images, Infallibility (of the Pope).

JEREMIAH (Lamentations of, at Tenebrae), 'Jesuits' and Jesuitical teaching, Intercession for the Jews on Good Friday, Jubes and 'Jube domne benedicere.'

KYRIE, 'Kiss of Peace,' altar-kissing, Ring and stole kissing,* palm and hand kissing, cross and crucifix kissing, candle-kissing, tabernacle keys and Papal keys.

LATRIA, Lace and altar-lace, laced albs, Lay brothers and sisters, crib-lanterns, processional-lanterns, Lamps, blue, white, yellow, and red lamps,* seven lamps, sanctuary lamps, hanging lamps, votive lamps, lamp-stands, 'Lavabo,' lavabo-towels,' 'Lauds,' lunettes, lunæ and lunulæ, lectors, Litanies of Loretto and the Sacred Heart, and LIMBO and 'Laetare.'

MIRACLES, the sacred MYSTERIES, miraculous images and pictures, Miracle-plays, the SEVEN MYSTERIES, Mortuaries, monks and monasteries, 'Choral Matins,'* Matins in English, Matins in Latin, Monastic Matins, parochial MISSIONS, MERIT, 'MUMBLING,' muttering and massing, the word MASS, low, sung, choral, high, private, black, red, and children's Masses,* Mass of the Pre-Sanctified, Month of Mary, MOTHER OF GOD, Mother Superior, the MAGI (in cribs), manuals, motetts, medallions, medals and miraculous medals.

NUNS, Novices, novitiates, 'None,' Roman nomenclature and the Veronica napkin.

OBLATES, religious Orders, Obscurantism and Oratories, osculations and osculatories, holy oils, offertories, Octaves, ombrellinos and oxen (incribs), oblations.

PRAYER, prayer for the dead, the Papal prayers, paxes, or pax-bredes and pyxes, portable pyxes, palls, Paschal ceremonies, PENANCE, penances and penitential observances, the 'six points' Prophecies, purificators, Prime, piscinas, the real Presence, special prefaces, Puseyism and Puseyites, PARTICULAR JUDGMENT, processions, preambulatory processions, palms blessed and unblessed, prostrations, the Passion week veils, the Pentecostal ceremonies, Paschal Præconium, 'puffing,'

PURGATORY, Popery, Popes, Pilgrimages, perverts, pictures, PERSONALITY OF SATAN, and Primacy of Peter.

QUEEN OF HEAVEN, questionable ceremonies, questions in the Confessional, Quire surplices and 'Quire practices' (*e.g.*, Creeping to the Cross), and Quiet Days.

ROSARIES, 'ribbons,' retreats, ritual, rites, Congregation of Rites, Ritualism, ritualists and ritualistic practices, Roman practices and Rome, Roman doctrines, reredoses,* Rogations, requiems, Regina Cœli, Roods and rood-screens, 'Religion,' religious, relics, rattles and reeds.

STOLES, statues, statuettes, shrifts, sign of the cross, Stations of the Cross, serving and servers, scraping and seminaries, spoons, suppedanea, sprinkling, salt and skull-caps, 'Sequences,' Sequence of Colours, 'Sext,' scapulars, sedilia, stoups, All Souls, the Shepherds (in cribs), Sisters and Sisterhoods, SATISFACTION, Sacristies and Sacristans, and the Holy See.

'TERCE,' Towels, Tridentine doctrine, tergiversation, tonsures, Catholic tracts,* theological colleges, TRADITION, TENEBRAE, Tabors, tabernacles, tapers, thuribles and thurifers, tunicles, thrones, Throne of the Fisherman, translations, TRACTARIANISM and TRANSUBSTANTIATION.

UNITY of Christendom, Unction, Extreme Unction, unctins, the old London Use and the ENGLISH CHURCH UNION.

VATS, vegetables, 'visits,' vagaries, vocations and vows, temporal vows, life vows, vows of poverty, chastity and obedience, Vigils, Roman vigils, fasted vigils, Virginity, Virgins, Vespers, Latin vespers, Vespers of the Dead, Vespers of Our Lady and the Sacred Heart, Monastic Vespers, Veronica, the Vatican and Vaticanism, and the VIATICUM.

WAFERS,* WORKS OF SUPEROGATION, WORSHIP OF GOD, worship of the Saints and the Mother of God, wax figures, white wine, painted glass windows and Holy Water.

X COMMANDMENTS, the omission of at Mass, and the introduction of the X Divine Praises.

YULE, Yuletide and yule carols, yearly confession and the use of York.

ZEAL.

* *Reference to these will be found in the pages that follow.*

ABLUTIONS.—"In cleansing the chalice only water should be used. To add wine to the chalice (called in old days 'augere' or 'augere sanguinem') was a form of consecration. It was long in use, *e.g.*, among the Cistercians: *see* Gieseler *Church Hist.* E.T. iii. p. 324. But to consecrate fresh wine is to defeat the object of cleansing the vessels. The fact that such a consecration would now be irregular among us does not make it less technically valid. Wine should therefore not be used in cleansing the chalice. A little water should first be poured on the paten and from the paten in the chalice."—*Considerations on Public Worship and on the Ministry of Penitence, etc.*, John Wordsworth, D.D. (late) Bishop of Salisbury, p. 72. (Brown and Co., Salisbury, etc., 1898).

BANNERS inscribed "Ora pro nobis."

21, Endsleigh Street,
Tavistock Square, W.C.

1*st Feb*, 1898.

"My dear H————,

. . . . . Of course there was a good deal in the service which I should not have had at any church or chapel of my own as a parish priest, but I don't want to pick holes. But there is this little matter I think I ought to speak about. A banner caught my eye with "Oro pro nobis" on it. Now that I strongly disapprove of. It teaches the invocation of saints. The Invocation of Saints may be held as a pious opinion but it is only the opinion of the individual. It is not what the Church teaches and while we may have our own opinions on some points and hold them, remaining Churchmen as long as we can honestly say they do not prevent our conscientiously teaching that which the Church teaches, yet we ought not to put them forth or teach them, using our position in the Church to do this and so making them appear to be *Church doctrines*. . . . . .

I must therefore require you to withdraw from all banners or from any inscription in the Church or used in the Church words implying and teaching the Invocation of Saints.

Yours very sincerely,
J. W. ALBAN."

(*N.B.*—Late Bishop of Saint Alban's).

BEARDS (Clerical).—"A third (Bishop) oracularly pronounced against clerical beards, cricket, and farming."—*Ecclesiastical Reform*, edited by Orby Shipley, p. 123, (Longmans, etc., 1873),

BOWING.—"It is important to note, that one grave charge brought against the Scotch chapter by its bishop was the act of bowing to the altar, to which most English chapters, I believe, are bound."—*Ecclesiastical Reform*, edited by Orby Shipley, p. 154, (Longmans, etc., 1873).

CHORAL SERVICES.—"In the case of St. George's-in-the-East, the Bishop of London declared; "The law allows an incumbent to have a choral rather than a read service, if he pleases; and though I may highly disapprove, as I do, of forcing a choral service on an unwilling parish, I can only remonstrate: I have by law no power of forbidding, or, if I forbid, of enforcing obedience to my mandate." (*Eccl. Gaz.*, Jan., 1859). Similar language was uttered at a later date by the Bishop of Lichfield in the case of St. George's, Wolverhampton. (*Ecel. Gaz.*, Jan., 1870). (*The Book of Church Laws, etc., etc.*, Phillimore, p. 331., 8th edition, 1899).

CONFESSION.—The licence of the Rev. E. Poole was revoked by the Bishop of London (Tait) for hearing confessions.

"Archbishop Longley, when engaged (as Bishop of Ripon), in dissuading the Leeds clergy from hearing confessions and giving absolution, was asked what he would do instead of absolving. 'I would,' said the bishop, 'tell the person to sit down, and I would read to him 'the comfortable words." (*Ecclesiastical Reform, etc.*, p. 135).

With this advice it is interesting to compare the late Bishop of Salisbury's (Wordsworth): "Private confession is quite a different thing from secret confession, as many rules of the medieval church testify. One of Bishop Poore's rules is: 'Confessiones mulierum audiantur extra velum, et in propatulo quantum ad visum, non quantum ad auditum (l.c.p. 141).'" The confessions of women should be heard outside the (chancel) veil, and heard, not seen, publicly. I see no reason to doubt the wisdom of this rule; and, for the sake of protection, I would advise the minister to sit within the altar rails, in his surplice or gown, with black scarf or almuce, and to let the penitent kneel outside it."—(*Considerations, etc.*, l.c.p. 66).

CROSS and CANDLES.—Bishop Gilbert of Chichester, in 1847, inhibited the Rev. John Mason Neale for fourteen years for placing a cross and candles and vases of flowers on the altar of Sackville College Chapel (Mr. Clifton Kelway is the writer's authority for this statement). *The Catholic Revival*, p. 55, (Cope and Fenwick, 8, Buckingham Street, Strand).

CROSSES, gilt, etc.

The Palace, Worcester.

January, 1842.

"Reverend Sir,

My attention has been called to certain letters in the *Birmingham Advertiser*, wherein it is alleged that in one of the Churches of Birmingham a gilt cross has been introduced upon the Communion Table-cloth, and that the officiating clergyman is in the habit of kneeling down before this cross on his way to the reading-desk, and of bowing to it, on returning to it, after the prayers and sermon. Not knowing to whom these letters referred, I wrote to Mr. Garbett, the Rural Dean, and requested him that he would make the necessary enquiries. I now learn from him that you are the individual who has given such cause of offence.

. . . . . I feel sure that this admonition will be sufficient to ensure the discontinuance of the novelties complained of."

(Letter from Bishop Pepys of Birmingham to the Rev. Dr. Oldknow of Holy Trinity, Bordesley).

ELEVATION of the Host.—"It appeared that the ordinary course pursued by the defendant (The Rev. A. H. Mackonochie) in the defendant's church was for the officiating clergyman, on reaching the words of institution in the prayer of consecration, to drop his voice so as to be nearly inaudible; that he then elevated, not the paten, but a large wafer bread, and, replacing it upon the communion table, bowed his head down towards the table, and remained some seconds in that position; that he then elevated the cup so that the rim was some inches above his head, and, replacing it on the table, bowed as before, after which the administration of the elements commenced. . . . . .

The respondent was ordered to be suspended from the discharge of all clerical duties and offices, and the execution thereof, for the space of three calendar months." (Martin *v.* Mackonochie. Bishop (Tait) of London).

FLOWERS.—"I strongly disapprove of the practice which, as I am informed, has been adopted by a few of the clergy, of decorating the Communion-table with flowers; and especially when that decoration is varied from day to day, so as to have some fanciful analogy to the history of the saint who is commemorated. This appears to me to be something worse than frivolous, and to approach very nearly to the honour paid by the Church of Rome to deified sinners. Such practices as these, which are neither prescribed nor recommended, nor even noticed by our Church, nor sanctioned by general custom, throw discredit upon those decent ceremonies and impressive forms which are intended to enliven the devotion of those who are engaged in the service of God, and to do honour to His holy name."—(Bishop Blomfield Charge, 1842).

INCENSE.—This usage first revived at St. Mary's, Munster Square, in the incumbency of the Rev. Edward Stuart and condemned by the Courts, *e.g.*, in the Wix case, was again condemned by Archbishops Temple and Maclagan in their celebrated *Lambeth Judgment*, (1899).

INDULGENCE. (Episcopal, to ritualististic practices).—This was severely commented on by the Royal Commission on Ecclesiastical disorder in their examination of the present Bishop of London.

INVOCATION of Saints.—The compiler of this pamplet was as a deacon denied the priesthood by the late Bishop of Ely for refusing to surrender the practice *in private*.

ITALIAN VESTMENTS.—Condemned in May, 1877, by the Privy Council in the Ridsdale judgment, these were forbidden throughout his Diocese by the late Bishop of Hereford in 1914. A case is also pending against the present Bishop of Manchester for refusing to institute a priest unless he promises to abandon the usage.

KISSING (Stole).—"Again we have prelates who . . . . . inhibit a priest because he kisses the cross on his stole when putting it on. . . . . " (Essay on *Ecclesiastical Reform*, l.c. p. 123).

LAMPS, (red) burning before the Holy Sacrament.—A sui was promoted in 1906 by the (late) Bishop of Oxford, Francis Paget, against the Rev. O. P. Henly, Vicar of Wolverton St. Mary, for disobeying the rubrics in reserving the Blessed Sacrament.

The Dean of the Arches, in delivering judgment, among other things, said:—"It is proved to my satisfaction that, on December 27th, 1905, the Blessed Sacrament was reserved by the authority of the defendant in Wolverton St. Mary Church above the altar, and that a light was burning before it. . . . . I think that the proper course for me to pursue is to direct, as I do, that a monition shall issue to Mr. Henly requiring him to abstain from keeping or causing or permitting to be kept in his church, either over the altar or elsewhere, bread and wine which have been consecrated at a celebration of the Holy Communion, and not consumed at or immediately after such celebration, and also for keeping burning, or causing or permitting to be kept burning, a light in front of the same consecrated bread and wine."

Mr. Henly disregarded the monition and was soon after deprived of his benefice.

MASSES, childrens'.—"This is what makes the custom now beginning in some places, and existing already in others, of bringing large bodies of children, very frequently and as a matter of course, to worship at the Sacrament, a subject of great anxiety to myself. . . . .

Again is there not a real danger that the balance of worship may be destroyed and the proportion of faith disturbed? The natural and proper instincts of childish reverence turn so readily to our Saviour. Hymns, pictures, little books, all contribute to this impression. It is certainly difficult for them to think of Him as our great High Priest, and to have any true sense of the infinite value of His offering for sin, and of our duty to offer ourselves our souls and bodies in union with His sacrifice to the Father. Is it not the ease that children and undisciplined persons generally, assisting at the Sacrament, think more of the subsidiary acts of worship and less of the principal one? And will it not be difficult to change this attitude of mind as they grow older? Lastly, is there not a danger in the tendency to substitute worship for edification, especially in the case of children, whose minds are naturally indolent and who have everything to learn? And is not the English Communion office, as a service standing by itself, deficient in certain important elements of edification and worship?

The lections from Scripture in it are generally very short, there is very little of the Old Testament, there is no psalmody, the element of intercession is comparatively slight. The Morning Prayer and Litany supply these elements, but they are now seldom joined in one service with the Communion office by those who make a strong point of Eucharistic worship on a large scale. (*Considerations, etc.*, John Wordsworth, p. 27).

REREDOSES.—Upon a reredos erected for purpose of decoration in Exeter Cathedral by the Dean and Chapter of Exeter were Scriptural representations in high relief of the Ascension, the Transfiguration, and the Descent of the Holy Ghost on the Day of Pentecost, with figures of the Apostles delineated as forming part of the ornamented representation of the subject. On each side of the reredos, as part of its architectural form, was a separate figure of an angel. The Bishop of Exeter (Phillpotts), at a visitation, held the structure to be illegal and ordered its removal. (Boyd *v.* Phillpotts, L.R., 4. A. and E. 297 L. R., 6. P.C. 435).

TRACTS for the times.—Dr. Sumner, then Bishop of Chester, afterwards Archbishop of Canterbury, in his charge, 1842, *distinctly and at some length attributed the Tracts to the agency of Satan;* and all the Bishops, in their Charges of those days, invariably condemned them. (*Church and the World*, 1867, ii. Series, p. 6).

WAFERS.—The question as to the use of wafer-bread came before the Courts in the case of Mr. Purchas. The judge of the Arches Court held that it was not illegal to use "bread made in the special shape and fashion of circular wafers." L.R. 3. Adm. & Eccl. p. 108). The Privy Council however reversed this decision, and held that such was illegal (L.R. 3. P.C. 605). ; and expressed a similar view in the case of Mr. Ridsdale (L.R. 2. P.D. 349).

Parker was also consulted by Parkhurst, Bishop of Norwich on this subject (*i.e.* the meaning of the rubric—the best and purest wheat bread). He first referred him to the rubric and injunction, (Queen Elizabeth, 1569) and in a subsequent letter wrote, "I trust that you mean not universally in your diocese to command or wink at the loaf-bread, but, for peace and quietness, here and there to be contented therewith." (*The Book of Church Law*, Phillimore, etc., p. 92).

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